Sectal Life in Mediaval England,

The advantage of cooperative effort in the popularizing of history has of late years been exemplified in such a number of series now completed, or in course of completion, that it has seemed strange that the method should not be used for depicting the progress of the arts, industries, and manners. It is true that incidental attempts have, from time to time been made by Macaulay, Lecky, and Green, for instance, to diverge from the beaten field of drum and trumpet chronicles and explore the daily life and social conditions of the common people. But what was needed was a concerted and thoroughly organized endeavor to eliminate politi-cal and international data and isolate the facts illuminating the sociological evolution of a given community. This is the aim which a large group of scholars, each known for his researches touching a given aubject or period, have essayed to carry out in a work entitled social England (Putnam's), the Grat volume of watch is now before us. This book, as the sub-title tells us, is intended to be a record of the progress of the English people in religion, laws, learning, arts, industry, commerce science, literature, and manners from the earliest time to the present day. The editor. Mr. H. D. TRAILL, explains in the introduction that religion and laws, to which ordinary historians allot a great deal of space, are not omitted even from the present list of aubjects, because their influence upon all other sociological phenomena cannot be ignored. Here, nevertheless, religion and laws are discussed, not for their own sakes or with reference to their effect on international relations, but primarily and almost solely with reference to their social significance. In a notice, however, of this volume, it is needful to employ the same process of elimination which the authors have applied to the normal topics of history, and we accordingly pass over the many sections allotted to religion, laws arts, science, and literature, and confine ourselves to matters which are results rathe than causes, to wit, trade and industry, the public health, social fife and manners. must also refer the reader to the book itself for an account of the state of things which prevalled in England under the Romans, the old English, and the Danes, and limit our outline of the industrial and social facts here brought together to the two centuries which elapsed between the Conquest and the first Plantagenet, with whose accession the present vol ume ends.

It is well known that for the beginning of

the two centuries under review we have a trustworthy account of agricultural conditions in Domesday Book, and in fuller detail in the Hundred Bolls, the latter, however, not displaying their completed form until the close the thirteenth contury. We learn from Domesday Book that England was already, at the time of the Conquest, divided up into manors, such manor containing both the lord's own land (demesne) and villan holdings. Villans made up the great bulk of the population. Free tenants were scarce, save in the eastern counties and eastern midlands. and it seems more natural to suppose that they represented a survival of the ancient freedom in these districts, invigorated by Danish settlements, than that they had only lately sprung into existence. The number of veritable slaves was small, some 25,000, and these chiefly in the southwest The villans proper, with a normal holding of a yardland (thirty acres), or half a yardland, were distinguished from the lower villan class of bordarii or cottiers, who were named as holding semetimes only a cottage and garden, sometimes but a cottage and a few acres, not often more than five, in the common arable fields, The normal villan would contribute a pair of exen to the common plough; the cottler had no oxen of his own. The lord's plough of eight exet, which illied the demeane, was worked by the services of the villans; these, moreover, had often to do service with their own ploughs and oxen. All this implies a great number of cattle, for which there was amilie pasture, such as it was. Hay meadows were comparatively rare and valuable. Woodland, on the other hand, was plentiful, and was measured by the number of swine it could feed. It has been estimated that as much as 5,000,000 acres were under cultivation, about five-twelfths of the present population, which has been computed at about 2,000,000. It would also agree with the calculation that nearly one half-of the cultivated was estimated. England then possessed. area was devoted to wheat, an duction of wheat averaged about one-quarter to the acre. Besides legumenous crops, a good deal of barley and oats and some rye was grown, while the absence of root crops or any systematic manuring implies a great extent of fallow, perhaps nearly one-third of the total acable area. It is hard to realize how essentially this whole arrangement of rural life differed from that of modern times. The great mass of the agricultural population in England are now landless; in the eleventh and twelith, and, indeed, down to the seventeenth and eighteenth centuries, they were land onners. Tenant farmers, whether on leaves or on yearly agreements, were very uncommon, except on some church estate. The relation between gentry and peasantry is now mainly an economic relation: in the age under review, it was, first and foremost, a ascial and political relation. The villan bart to sit in his lord's court of justice and follow him to war, as well as till his land. The two were bound together by mutual obligations; the lord could no more disposae-s the villan, whatever unreal maxims the contemporary law books chose to enounce, than the villan could shake off his lord and escape from the manor. To a modern mind, however, the most striking feature is the universal prevalence of community in cultivation if not in ownership. In mediavat England, a village was, in truth, To take the most one large, common farm. typical case, each of the three arable fields was "open:" it was not enclosed or broken up into severalties, but only roughly marked off by turf into acre strips, of which every fifth strip might be the lord's, every tenth the parson's, and so on. The whole field would be ploughed, harrowed, sowed and reaped by the joint later of all the holders. Each contributed, according to customary rule, his share of the labor, the oxer, and the cost of the plough. A villan's holding of thirty acres might thus consist of thirty detached strips scattered over a whole parish. Such a system was, of course, wasteful, but it had grown up under needs with which economics had nothing tasic. It was the natural outcome of a still ruder methot, to wif, an august reallotment of the arable strips; it was the expression of the old sense of kinship in the village community. and its cumbrousness was the result of a determined effort to secure the absolute equality of each share. It must have had an im-measurable influence in silently moulding character and in drilling men in local self-government. No doubt such a system helped to account for the low productivity of modizval agriculture. This and the imperfect means of communication and conveyance explain the great variations in prices which prevailed even in neighboring markets. There was evidently frequent local scarcity, even when there was no general bad season. No fewer than nine years of dearth, however, are recorded in the contemporary Anglo-Saxon chronicles between 1070 and 1100. The only operation we hear much of for permanent improvement of the land was marileg. On the other hand, orchards were common; a con-siderable quantity of native wine was made. and thirty-eight vineyards are mentioned in Domesday. Boo-keeping was universal, owing to the widespread use of honey before sugar was known and generally employed as a means of preserving food. One of the greatest impedi-ments to good husbandry was the great cost of ron. The outlay for new irons to the plough is one of the chief items in a balliff's account in

the thirteenth century: to avoid this wooden

ploughs and harrows were often used, and the

soil was consequently scratched, rather than

provement in the art of agriculture till the Till the end of the period now under review. period introduced a better rotation of erops, more thorough and varied use of manurse, and the employment of horses Instead of oxes. It must be remembered, nevertheless, that dairy products and poultry were cheap throughout the middle ages.

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Such was the agricultural situation during

the early years after the Conquest. Now let us see what changes two centuries had made. The most notable alterations were the increasing pains which most landowners about the reign of Henry III, began to take in superintending and developing their estates, and the stient but steady improvement during the whole period in the position of the actual cultivators of the soil. The former of these changes is the easier to trace, but the latter is by far the more important, for by it the great mass of the peasantry, from being seris owing compulsory services to the lords of the manors on which they had been born, gradually became converted into free laborers. earning daily wages, with power to work for whom and where they pleased. In the wake of this great revolution came eventually an entire change in the methods by which English agriculture was carried on, and the tenant farmer, for the first time, comes upon the scene as an important and ordinary factor in village life. But, though there are several instances of manors being let to farm in the thirteenth century, it cannot be said that lease holding as a system had been generally adopted, even at the beginning of the reign of Edward III. in many places the older system of communal farming under capitalist landlords though it showed signs of breaking down, never actually became obsolete until the whole country had been devastated, and every economic relation disarranged by the Great Plague, which first broke out in 1348, and which of necessity forms the starting point for a completely new period. Up to this year comparatively few outward alterations had occurred, men being apparently contented with their surroundings and prospects, and only a gradual improvement of agriculture on the old lines being observable. This state of things is attributed to the comparatively peaceful character of the reigns of Henry III. and his two successors, and to the fact that, with the exception of the ten years 1311-1321, the time, as a whole, was one of prosperous seasons and plenty of harvests, during which there was little cause to grumble or think about making material alterations. The ten excepted years, however, show a general rise in prices, and must all be admitted to have been years of scarcity. while it is known from many independent sources that in 1316 and 1317 there was an absolute and perhaps unexampled famine. This was caused by the exceptionally wet summers. which, not in one district only, but all over the country, were experienced in 1315 and 1316, and which, in both years, brought about an almost total fallure of the grain crop. The famine, in fact, was so bad and so general that, in some places, it raised the price of wheat in the first year to nearly five times the amount it ordinarily sold for, and, in the secend year, to about four times the amount while, at the same time, the prices of all other commodities rose in proportion. What an amount of misery and even of starvation this must have meant to the great bulk of the people, is best indicated by stating that never in the 500 years that have elapsed since 1582 has the English farmer been able to sell his corn at much more than double the ordinary price current before a dearth, and certainly never for two years in succession. We should mention another misfortune which overtook the agriculturist at this period, and that was the outbreak of a new disease among the sheep, just as they were beginning to be kept in large numbers and to assume an important place in the economy of English farms. This was the scab, which seems first to have appeared in 1288, and which has remained a

TIT. As at the time of the Norman Conquest, so. wo centuries later, the vast majority of the English population must have been engaged in farming. The proof of this is simply a matter of arithmetic, for the rate of production during all this period was so low ion the average not more than eight bushels an acre for wheat or four times the amount sown, or not more than three and a half times for bar-This would tally with the ley! that otherwise it would have been impos-

common disease ever since.

quest was to bring disaster to the towns. The number of burgesses enumerated in 1080, as compared with that recorded for the reign of Edward the Confessor, shows a falling off of one-half (8,000 as against 17,000). Within flity years, however, the towns had recovered from their temporary depression, and it was acknowledged that the Norman gave more than he took. In his train came extension of trade routes and intercourse with Norman and Breton, Poltovia, Gascon and Spanish ports, Foreign merchanta flocked to London and Winchester, to Ipswich, Boston and Lincoln. Foreign craftsmen sottled everywhere, and the trades of the mason, the carpenter, the glass maker and the workers in metals must have received an immense stimulus from the castles, cathedrals, and abbeys which began to rise on every hand. To the industrial classes any exactions by their Norman sovereign, however heavy in themselves, must have seemed light compared with the relief from the insecurity and anarchy of Ancto-Saxon days. Nor was security of inland trade all that the new rulers gave. A charter from one who was Duke of Normandy and Maine, as well as King of England; still more, a charter from Angevin sovereigns, whose write ran from Berwick to Bayonne, could lay open a range of traffic hitherto unexampled. It was also ing the Norman and Angevin period that the towns obtained government whereby their irregular dues in kind were commuted for fixed money payments, and they were empowered to try in their own courts all but a few excepted cases At this time arose, moreover, the guild system, of which the merchant guild was the pioneer Notwithstanding the restrictions which this system imposed on industry, it undoubtedly did much to inculcate a code of industrial morality, enforcing severe penalties for short weights and measures, for shoddy material, and for scant work manship. The guilds also acted as benefit insurance and burial societies. and exercised social, educational, and even re ligious functions, besides regulating the hours of work, the processes of manufacture, and wages and prices. The internal trade of Engand depended chiefly upon the great seasonal fairs. The greatest of these during the twelfth century was held at Stourbridge. Here mer chants from Hamburg, Bruges, and Strasbourg, from Rouen and Bordeaux, and from Florence and Genoa all met. The farm bailiffs came hither to buy their annual stores of pepper, of iron goods, and of tar; and to dispose of wool and hide, cattle, grain, and hay. The manciples of Oxford colleges and distant abbeys came to buy the winter's provisions and stock of sait and spices, as well as Liege inen or Spanish wines, or furs from the Baltic or Flemish cloth. A concourse like this, which covered a space half a mile square, shows that means of communication and cortain routes of traffic must have been in a tolerable condition during the early middle ages. That they were so is shown by diaries of journeys and travelling expenses, by the moderate cost of carriage, even for heavy goods, and, finally, by the frequency of inns. There reason to believe, however, roads were worse at the end of the thirteenth century than they had been 200 years before. Even at the later date, however, the road from London to Dover seems to have been kept in pretty good repair. The same thing, doubt-

less, might be said of the road linking South-

ampton, the great emporium of the great

Eastern trade, with Winehester, where a fair

was held which, in the thirteenth century, was

ploughed up. There was, in fact, little im- | more imperiant even than that of blourbridge.

the exports of England, still consisting almost wholly of raw staterials, were in the hands mainly of foreign traders. Early in the reign of Henry III. the Hanse of the Netherlands had its own walled fortress, the Steelyard, on the Thames banks, and a rival organization was the Teutonic House, founded by the men of Cologne, but subsequently amalgamated with the stronger body of traders belonging to Lubeck and Bruges. Even the less organized comand Placenza, when they appear in the twelfth century making purchases of wool at Boston and Lynn, and doubtless bringing Southern and Eastern wares in their train, had clearly some defined status and corporate rights. A similar close connection with Genoa dates from the third crusade. From Gascony, too, and from Lorraine came a large supply of wines. Wine was an especial object of taxation, native merchants being liable to supply one or two tuns from before and behind the mast, according to the size of the vessel, at a low price, to the King's purveyors. In the same way allens paid a toll of two shillings on every tun, known as the butlerage.

As the commercial undertakings of the Jews were very extensive, and as they were the chief, if not the only capitalists of the Norman and Angevin period, it is evident that the importance of their relations to the English community can scarcely be overestimated; for the Crown had the power, by bringing pressure to hear upon the Jews, of causing something like a financial crisis at any moment. Mr. Hubert Hall, who discusses the subject in the volume before us, is convinced that the influence which the Jews exerted upon English commerce in the thirtcenth century was of benefit to the civic population, for the reason that they served as a sort of buffer between the native traders and the dominant landed interest. The victims of their usury were almost always the improvident landowners, whose feudal turbulence had been the greatest drawback to the prosperity of the country. It was in the Interest of the indebted landewners that the Jaws were finally expelled, a measure which may also be regarded as a desperate expedient on the part of the Crown to compel its feudal tenants to contribute more liberally to its necessities; since. Jewish creditors having forfeited their abandoned estates to the Crown. pressure could be put upon their Christian debtors to discharge outstanding obligations. The manufacturing progress of the thirteenth century cannot, on the whole, be regarded as

very considerable. The national wenith was

still measured by the welfare of the landed in-

terest. Native enterprise and adventure tolled

painfully in the wake of the free cities of the

continent: indeed, down to the eve of the in-

dustrial revolution in the eighteenth century.

the textile fabrics for which England had long

enjoyed the highest reputation, were petty industries supplementing the national occupation of agriculture, the gathering of the harvest of the sea, and the feverish quest of the treasures hidden in the But, although we should vainly earth. seek in the thirteenth century or long afterward for any example of English manufacturing comparable with those of the great factories of Florence, there is no doubt that there was sufficient skill in the textile arts to satisfy the demands of the bulk of the population. The clothing of all the lowly and most middleclass households was manufactured at home though this might be supplemented on rare occasions by the purchase, at one of the great fairs, of the fine cloth imported from Flanders and Italy or of that substantial product of the Anglo-Flemish looms, the cloth of assize, manufactured by the weavers' guilds in nearly all the great towns of England. For the most part, however, the village crafts answered all the wants of the villagers. In every hamlet wool and hemp were ready to finnd for a score of spindles, and the stout yarn produced could be woven into coats and shirts, which needed not, in the eyes of their wearers, the embellishments of scarlet grain. or Flemish madder. The great nobles hung these coarse friezes on their chamber walls the King's officers stretched them on benches or on their exchoquer table; but the charl and villan, the monk, and sometimes the franklin wore them on their backs. The village tanner and bootmaker supplied long gaskins of soft leather for such as needed more protection for their teet than home-made eardals. The professional hunter of wolves, cats, or otters, and even the humble mole catcher supplied a head covering to those who did not go bareheaded by choice. As regards other than the textile arts, we find a smith in every village. and possibly a carpenter, for the construction of ploughs and carts. Even the ropes of hair or hemp which formed the chief part of their harness were home made. For the building of a church or castle, indeed, carpenters and masons were imported from a distance, like the stone and shingles and lead with which ther worked; but the peasant erected his own wattled cabin, just as the sheriff's men built the local jail with saplings from the King's forest. The mill, which was under the lord's control, was another instance of self-sufficing industry. Here all the tenants were virtually compelled to grind their corn, and a mill was consequently a paying concern from the date of Domesday survey down to comparatively modern times. It does not appear that even in the towns, manufacturing was very extensive during this period. We do find, however, in them a considerable population of artisans, including weavers, fullers, bakers, and cordwalners. The most skilful artisans were of Flemish extraction. The goldsmiths were in high repute, but artistic metal work, like armor, seems to have been usually imported. We read, nevertheless, of a shield maker at York and of a saddler who was fine i for selling arms to the King's enemies in 1173, and, slightly earlier, merchants of Goucester were forbidden to equip the English adventurers for the conquest of Ireland. In the reign of John appears a list of nearly thirty towns in which a trade in dyed cloths had been carried on for half a century. It is plain, indeed, that the arrangements of the mediaval shop were made with a view to manufacturing on the premises, the dwelling chamber bein; the upper story over an apartment used as a workshop, while the goods were exposed for sale on a bench beneath the over-

That the advent of the Normans produced a vast improvement in manners, morals, and civilization generally there can be no doubt. William of Malmesbury tells us what society was like in England at the coming of the Conqueror. "The clergy," he says, "contented with a very slight degree of learning, could scarcely stammer out the words of the sacraments; and a person who understood grammar was an object of wonder and astonishment. The manks macked the rule of their order by fine vestments and the use of every kind of The Anglo-Saxon nobility, given up to luxury and wantonness, went not church in the morning, after the manner of Christians, but heard matine and masses from a hurrring priest in their chambers amid the biancishments of their wives. Drinking in particular was a universal practice, in which occupation they spent entire nights as well as days. They consumed their whole aubstance in mean and despicable houses, unitie the Normans and French, who, in noble and splendid mansions, lived with frugality. Very many of the Saxon pricets were married. and after the Conquest the attention of the Pope was called to the fact. They were told to put away their wives, but as they paid no attention to the command their disobedience was eventually punished by degradation or excommunication, which had the desired effect. After the Conquest the number of monasteries greatly increased, and the people had much reason to be thankful therefor. These were centres of learning, and the monks were

hanging porch. It was a feature of these urtan

industries that the respective crafts were

brought together, each in a distinct quarter of

the city, an arrangement that facilitated the

close supervision exercised by the guild offi-

rers over the quality and workmanship of

their wares.

the friends of the poor, relieving their dis-tresses and healing their sicknesses. The monasteries, moreover, served the purpose of inns to the wayfarer, none being refused food or lodging, be his quality what it might.
Of the doings at the birth, marriage, or

burial of the Normans in England we have

but scant information. We get a glimpse, however, of the conditions of early childhood

from a treatise written at the close of the thirteenth century, which describes with quaint minuteness the various stages of a child's upbringing. Marriage seems to have been in general, the outcome of affection on both sides. Being a sacrament, the ceremony necessarily took place in a church; a feast was made, with dancing afterward, and the young couple were frequently conducted to bed by their friends, while the nuptial couch was sprinkled with holy water by a priest or Bishop. Passing to the subject of death and burial, we learn that the corpse was well and decently abrouded, then put in a coffin, which was the same width all its length. the lid being sometimes coped and ornamented with a cross. The corpse was watched by priests, and the interment was reverently performed with incense, &c. As regards educa-tion, it seems that schoolboys were taught the classics and logic, and the reading, writing, and speaking of Latin constituted the common stamp of both the gentleman and the cleric. In domestic schools the bors were also taught the manners fitted for a gentleman, how to demean and carry themselves, their conduct in presence of others, and at table. Norman-French, the language of romance and of the min streis, was theirs by birth, and it was expected that a gentleman should know how to use some instrument of music. Athletics, riding, and all manly exercises were practised as a matter of course. The girls learned reading and writing, together with music and house-wifery, which included a smattering of medicine and surgery. Spinning, embroidery, and remance reading, when a book could be got, filled up the leisure moments of the Norman women, and, for those of good social position. there were riding and hawking. They had their pets to amuse them, birds, lapdogs, and delicate little Italian greyhounds. They were very fond of dancing, and their gardens must have been a great source of enjoyment. As time went on the Norman nobles became

less abstemious in the matter of food. A contemporary gives us the menu of one of the royal feasts. He says that, first, was brought in a boar's head, with its tusks in its snout. garnished with flowers, and then venison or furmenty. cranes, peacocks, and swans, wild geese, kids, pigs, and hens. The third course was of spiced and seasoned meats, with wine, both red and white. Then came pheasants, woodcocks, partridges, larks, and plovers, with brawn and other things, after which a white powder (evidently sugar) and large sweetments were served. The beverages included not only the wines of the linine, Lorraine, Gascony, and Spain, but rose wine, fruity wine, clove wine, cider, perry, beer, ale, and mead, besides clary and piment, which were compounded of white wine, honey, and spices. The luxury in esting eventually practised by the nobles followed by those of humbler station to such an extent that Henry III. ordained that on common occasions not more than two dishes should be served at one meal. Especially were there complaints of the lavish living in certain monasteries, and a contemporary chronicler tells the following story of the prior and monks of St. Swithin, at Winchester They threw themselves prostrate at the feet of King Henry II., and with many tears informed him that the Bishop of the diocese to which they were subject had withdrawn from them three of the usual number of their dishes. Henry inquired how many still remained, and, being informed that they had ten, he said that he himself was contented with three, and imprecated a curse on the Bishop if he did not reduce them to that number." In their methods of eating. the Normans were more refined than the Anglo-Saxons had been. The dinner table was laid with a fair white cloth, upon which were set bowls with broth and boiled fowls and fish; each person had a cup and a round or cake of bread which served as a trencher or to cut on. The Normans had a cleanly habit of washing their hands before and after meals; this was necessary, as they had no forks, and were obliged to put their food into their mouths with their angers. A knife, of course, they had, and each cut what he thought fit from the joint offered to him, depositing the piece on a silce of bread or cake, upon which he cut it into smaller portions, eating the bread last.

Naturally, in a period of two hundred years. from the coming of the Normans into England to the death of Henry III., there were changes of costume; but on their advent the Norman in their civil dress were very much like the Anglo-Saxons. A tunio with a belt and some times a mantle fastened at the shoulder with a brooch or an ornamental pin, and drawers called chausses, tight fitting and occasionally bandaged diagonally on the leg, were their outward garments. Sometimes they were flat cap, and they had a peculiar fashion. rowed from Acquitaine, of shaving the back of the head and whole face. Their boots were short and of various colors, reaching above the ankle, and having a plain band above the top. They also wore shoes, which, under the reign of William I., were made very long. These long. pointed shoes were said to have been invented by Fulk, Count of Anjou, in order to conceal his deformed feet. About the same epoch, too, the fashionables let their tunies trail on the ground, wore wide sleeves, and had their mantles made of rich cloth. The upper classes would have them trimmed with fur. Thus the Bishop of Lincoln gave Henry L. a mantle lined with fur worth a hundred pounds, which, in our currency. would be equivalent, roughly, to two thousand pounds. When the nobles went walking, they used either a hood with their mantle. wherewith to cover their head, or a sort of Phrygian cap, somewhat like the so-called "cap of liberty." or else a widewake hat, with a broad brim, which sometimes had a button on the top. Trousers were worn by the peasants and the poor. In a psalter of the twelfth century mowers and threshers are shown at work. stripped to the waist, and only wearing trousers, and, in a manuscript of the thirteenth century, a monk wears trousers while at work in the scriptorium. In the time of Henry II. a curious fashion obtained of cutting the edges of garments into various shapes, which was carried to such excess that, in 1188, a statute was passed forbidding any one to wear cut or jagged clothes. In the first half of the thir toenth century there was little alteration in costume, but the materials were far more expensive. Now we first hear of volvet, and the crusaders on their return introduced sendel, which was supposed to have come from Persia; sarcenet, so named from the Saracens; tartan, which was a scarlet woolien cloth ; gauze, said to have been made at Gaza, in Palestine, and finally the baudequin. a silk woven with gold, that is supposed to have come from Bagdad. About the same time a curious headgear became common, called a coif, which was like a baby's cap, tied under the chin. The peasantry, as body clothes, seem only to have worn the tunic, varying in length; when they used any head covering it was a felt or cloth wideawake: shepherds occasionally had a cloak of rough skin, probably sheenskin. The vestments of the clergy were as nearly as possible like those worn by the Roman ecclesiastics in England at the present day, with the exception of the mitre which was much lower.

At the time of the Conquest the dress of a Norman lady resembled in every respect that of her English sister, though, of course, its component parts had different names, the tunio being a coto, and the head covering a couvrechaf. But fashions soon began to change the sleeves got very long at the wrist, so long that they had at times to be tied in a knot in order to be kept out of the way. In the twelfth century the dress was entirely altered. Not only were its materials richer, but the bodice

the simplicity of the matronly tunic saems to have vanished the matronly quietude; that is, if we can believe a contemporary, who accuses women of loading thomselves with jewelry, painting their eyes, puncturing their ears for ear-rings, of fasting and bleeding themselves so that they should look pale and languishing, of tight lacing in order to improve their figures. and of dyeing their dark hair yellow. He also tells us that on a perch should hang the ladies chemises, coverchiefs, handkerchiefs, an outer cape, mantle, coat, tunic, frock, and surcoat. He likewise mentions her stays, garde-corps. anrons, &c., and describes the different needies she requires for her different kinds of work, and also her leather thimble. The hair, during the twelfth century, was worn in two long plaits, which either hung down the back or were brought over the shoulders and denended in front : these plaits being interwoven with either threads or ribbons, and, in some instances, enclosed in embroidered silken cases. But, in the reign of Henry III., the hair was gathered up and confined in a caul or not, sometimes made of gold thread. At this date. too, although the couvre-chef was worn, the wimple came into vogue, a modification of which exists to this day in some conventual costumes; and the sleeves were worn so tight that they were laced or sawn on the arm.

Of the house furniture of the Normans we

have very little pictorial illustration. In some English manuscripts of the twelfth and thirteenth centuries a few chairs are shown, mostly with legs and backs turned in blocks after nately square and round : some are made with beds then used, which were without bedposts or curtains. It was usual to go to bed naked. but, in one manuscript of the twellth century, St. Joseph, the patron saint modesty, is depicted as wearing a night shirt, There are no trustworthy plotures of the interior of a room, but a chronicler tells us how a bedroom shuld be ordered. He says that in a chamber the walls should be hung with curtains or tapestry, in order to avoid flies and spiders, and that hangings should also depend from the architrave. Near the bed should be placed the chair, and at the foot should be a bench on which the person going to bed might sit. Upon the bedstead should be laid a feather bed, together with a boister. This should be covered with a short sheet, over which should be placed a handsome cloth upon the part on which the head should rest. Over this should be sheets of sendel or silk, or even of linen or blankets, These should be covered with a counterpane of green or yew-colored stuff, bordered with skins of cat. beaver, or marten. Of sit-ting rooms, as we know them, there were none, a lady receiving her guests of both sexes in her bedroom, and, as is represented in later manuscripts, sitting on the bed, her chair having been given to the guest. For the furbiture of a hall we must go to a much later vocabulary, and deduct many things as luxuries which had crept in since the twelfth century. Thus, there were eventually a movable table, trestles, benches, dossers bench clothes, table cloths, a fixed or permanent table, a basin and ewer, a hearth with fire burning on it, irons and tongs, a pair of bellows, a long settle (seat with back and arms), a chair, a side table, a lectern for reading. and a screen. At best, this seems little snough, but the list is far too extensive for the twelfth and the early thirteenth century.

## Goldwin Smith's Translations from Greek Tragedles, It is evident that the number of those who

can read the masterworks of the Helenic

drama in the original tongue will grow small

by degrees if the study of Greek is no longer to be an inseparable part of a university education. All the more important is it that those masterworks should be worthily reproduced in English, and, to that end, accurate and comprehensive scholarship is even more indispensable than a remarkable poetle faculty on the part of the translator. Neither Mrs. Browning nor Browning was a scholar in the high and exacting meaning of the word, and, therefore, their versions of plays of Æschylus and Euripides disappoint those who are familiar with the form, spirit, and atmosphere as well as the substance of the original works. No one would dispute, on the other hand, the qualifications of Mr. Goldwin Smith on the score of thorough knowledge of Greek literature, especially of its dramatic masterpieces, and it only remained to be decided by experiment whether he was likewise possessed of adequate poetical gifts. Only an affirmative answer to the question will be given by those who examine the Specimens of Tragedy which have lately been published by the Macmillans. The plays, long extracts from which are here rendered in English verse by Mr. Goldwin Smith, comprise the Promehous Bound the Persians, the Seven Against Thebes, Agamemnon, the Choephore, and the Eumenides of Æschylus; (Edipus the King, (Edipus at Colonus, Antigone, Ajax, Electra, the Trachinize and Philoctetes of Sophocles: the Medea, the Hippolytus, Alcestis, the Suppliants, Ion. Electra, the Basche, Hecuba, the Phonissa, Orestes, Iphigenia Aulis, and Iphigenia in Taurus of Euripides. We shall exemplify the notable measure of success attained by short excerpts from the Prometheus Bound and Agamemnon of Æschylus, from the Antigone of Sophocles, and from the Hecuba and the Alcestis of Euripi-A word, however, should previously be said about the author s method. If he determined to run the risk of a translation in verse it was because he recognized that prose can never be an equivalent for poetry, and that the thoughts and diction of poetry are alien to prose. It was at the same time clear to him that, having chosen verse for his medium, it would be requisite in the case of the Greek dramatists to translate as far as possible, line for line, if one would not lose the form and balance which are of the essence of Greek art. He has also undertaken to preserve, as far as possible, the simplicity of diction characterof the Greek tragic poets, and to avoid English words and phrases suggestive of very modern ideas. A little reflection will demonstrate that these are very arduous conditions which the translator has imposed upon himself, but that he has complied with them will be admitted by those who will compare his versions with their originals. It is, to be sure, mainly the lamble sections of the tragedies which are here reproduced. The dithyrampic character, strained metaphore, tortuous construction, and studied obscurity of the choric odes would render them unsuited for translation, even if one were not perplexed by corruptions of the text and the discrepant interpretations of commentators. Mr. Goldwin Smith suggests that a matrical translation of these choral passages in English is apt to remind us of the metrical versions of the Hebrew pealm. Nevertheless, a part of one chorus in Eschylus has been presented in rhythmical prose, and three choruses of Sophocles and two of Euripides in verse.

The first extract which we shall lay before the reader is the well-known beginning of the play of Prometheus Bound. It will be remembered that Prometheus, the good Titan. had been raising mankind from the condition of primeval brutes, by teaching them the arts of civilization. As a final gift, he had stolen fire from heaven for their use. By this act he had incurred the wrath of Zeus, who, having deposed his father, Chronos, had become king of the gods. As a punishment Prometheus is condemned by Zeus to be chained to a rock in the Caucasus, with an eagle always feeding on his preast. The play of Eschylus upon this theme is a sublime enisms. The author was a conservative and deeply religious man; how. then, could be write a tragedy, the hero of which is a benefactor of man struggling against the tyranny of the king of the gods and how could the Athenians, in an age when their plety had not yet given way to skepticism, have endured such dramatic treatment of the chief of their deities? As Mr. Goldwin Smith points out, it is almost as if a mystery play had been presented in the middle ages. with Satan for the hero and the first person of was out and laced so as to show the figure. With | the Trinity to the character of an oppressor.

We proceed to quote from this translation the initial lines, premising that the scene is the Caucasus and that Prometheus is brought in by the spirits of Might and Force, Hephrestus accompanying them :

Style: The Caucasse.

Note: I nto carth a treast boundary we have come
To Scythin's realist. It introduces witderness.
Hephretus, now it is thy part to do
The Almanthy Father's biblions, and to bind
This arch one ever to you become going
With bounds of ever as ing administ.
Thy actribute, alpianeres ing tree.
The store and gave to man, worth in the crime
For which he pays the benaint to Heaven,
That he may learn their airth meetity to bear
The Tule of Zeus and less be friend manking. Breve The Caucasus. Hephrana, Spirits of Might and Force, by

Hepteren. Spirite of Might and Force, by you wor!
Of Eeus has been fulfilled; your task is done.
But L-to brind a goo, one of my kith.
To a storm beaten usil, my beart smoore.
And you thin must bill only beart smoore.
And you thin must bill only the smoore.
In willing in the hand that rivers thee
Instanceously to this only; rock.
Where those shall see my face and hear no voice
for man, but, secreted by the since burname ray.
Change thy fair him for dark, and long for night
Will starry sattle to come up the day.
And for the morn to melt the frosts of night,
still racked with tarriures endiesby renewed.
And which to end redesing none is born,
ruch is the guersian of thy love for man.
A god thy see, thou gas is, despite the goods.
And these for must bend in, retto falsep.
And these for must bend in, retto falsep.
And then y a booters wall to agony
halt over, Change of mind in Zeen is none;
Ruthless the rite when power is newly you.

For the Bext illustration of Mr. Gold

For the next illustration of Mr. Goldwin Smith's success as a translator, we choose the famous prelude to the Agamemnon which precedes the still more famous choral ode, beginning "Dekaton men etos tod' epel Priamou. megas antidikos, Menelaos anax ed' Agamemnon, &c." It is well known that the scene of the play is Agamemnon's palace at Mycena, on the roof of which a warder has, for ten years, been watching for the beacon fire which was to announce the capture of Troy. As his soliloguy discloses, he, like other inmates of the palace, was conversant with the intrigue between Ægisthus and Clytemnestra, of which Agamemnon was to be the victim.

The Wordman. Grant me, oh gods, deliverance from this told.
This year-long watch, which, conched upon the root of the Atrida, dog-like I have kept.
This year-long watch, which, conched upon the root of the Atrida, dog-like I have kept.
Scanning the mgnity satherings of the stare, Those radiant potentiales, that, the watch is the change of the sing.
The learned light which is to tash from Troy the indines of the city's fall, for so ordans the will of our man hearted queen.
Fracen my rest, my couch is strended with dew, And by me pleasant dream is visited.
In place of situation, fear waits on me there, so that my syms can never close in sleep;
And if do sing or whistle I can make the strength of the sing or whistle is some the strength way I fail to weeping for this house, trangitiway I fail to weeping for this house, while through the dark to end our sufferings, while through the dark to end our sufferings, the most to Argos bring, with many a dauce And soug in honor of this victory.

Joy: Joy! The Warehman, Grant me, oh gods, deliverance from

And song in monor of the victory and law in the property of the could not against monor agreed to be real on Against monor agreed the property of the victor of the law in the grad voice of jubilation rise. To greet this bearon fire. If true it be That troy is taken, as the light proclaims, My waited the highest throw of fortune's dice lies cast, and with my iords all must be well. No more, I say, a beavy carb is laid. I pon my hips, these walls, if they had woles, would tell their serret; as for me, I sprak. To those who know, to others I am mute.

It. The Antigone is usually accounted the masterpiece of Sophocies. The theme of the piece may be recalled in a few words. Creon, King of Thebes, has doomed Polynices, who had fallen in attacking the city, to lie unburied, a great dishonor and calamity in Hellenic opinion. Antigone, who is the embodiment of sisteriy affection, resolves to disregard the ordinance, and pay the funeral rites to her brother Polynices. The conflict between the law of the State and the divine law which Antigone obeys is the moral keynote of the play. We subjoin the translation of the passage which follows the apprehension of Antigone by the guards while she was engaged in performing the forbidden funeral rites:

the forbidden funeral rites:

Gweel. Thus did it happen: When we reached our post.

Confounded by thy dreadful menaces.

We swept away with care each particle

Uf dust, and, baving lead the carrass bare,
Then sat us down beheath the sheltering slepe

Of a hinside, where we escaped the steach,
hach gitring up his follow to the task.
And cursing him who should be slack in it,
ho went we on until the and a bright orbital reached the mild arch of the sak.
And cursing him who should be slack in it,
ho went we on until the and a bright orbital reached the mild arch or the suddenfy.
And its full heat was write of dust heaven-high,
Separate the mina attripping the wood of leaven,
and tips, ast bowing to the wrath of heaven.
When this had passed away, after some time,
Appaired this insiden, intering pieroning walls;
hat to the plaintive noise of a lorn bird,
That finds her nest robbed of its callow brood,
ifer waitings were, when she beheld the corpse
once importanceword; and right briterity
Cursed she the man whose had had done the deed,
straight way, a handful of ory dust she brings,
then thrice spiriting high a brazen irre.
Pours a threefold insation on the corpse.
We at the wight, start up and quickly select
the manden, who was not a whit disamayed.
We charged her with what she before had done,
And what was doing Nor denied she aught, The maiden, who was not a whit dismayed.
We charged her with what are before had done,
And what was doing. Nor denied she augh,
but made me feet aerrow and joy at once.
Oneself to have excaped calaunty
la cause for joy; to bring a friend to harm
Fith one with sorrow. But in my account
Of all things mine ewn safety is the first.
Come to Ardgowe). Thou that dost stand with eyes
bent on the ground.

bent on the ground,
Dost thou piesd guitty or deny the fact?
Astignore, Deny i do not, but arow my deed,
(Yes (to the timerd). Thou standst acquitted of a heinous charge.

And mayest betake thee bence whither thou will.

(10 da.pm.) But thou answer, and briefly, didst
thou know. the proclamation made against this act ?

plain. Yet didst thou dare to violate the law! piatu.

Cess. Tet didst thou dare to violate the law!

Asignee. The proclamation want not forth from 2

Or Justice, partier of the good selow.

Whe had ordained these canons for mankind;

Nor deemed I proclamation and such power

That thereby inorial man could contravelle

leavent alaw quavraties and inchanizable.

That law was not the chird of yesterialy.

Nor know the man the source from which it came.

I was not minded for what men might say,

That death would come I snew, as come is much

Without hy proclamation, and or give the write.

For when a liberal for what the might say,

for when a liberal is it not want to die?

List came if such doom must meet;

Into care if such doom must meet;

Into corpe that was of the same mother born;

timp paths me soor, the other pa. as me not;

And if to thee I seem to play the fout.

We should have been glad to add some lines from Electra, another touching incarnation of sisterly love-of modern romantic love the Greek knew next to nothing - but the space at our command compels us to pass to Euripides. from whom we first select a passage which depicts the woes of Hecuba. For the sake of those who may have forgotten the play. it is, perhaps, worth while to mention that after the fail of Troy the ghost of Achities appeared and proclaimed that, before departure of the army for home, the shade must be appeared by the blood of the Trojan captives. It was decided that Polyxena, the young and beautiful daughter of Hecuba, should be the victim, and she was accordingly taken from her mother and sacrificed. One of the most striking features of the play is the dialogue between Ulysses and Hecuba, who had detected the man of which when as a spy he had visited lilum, but, concealing her knowledge, had suffered him to depart. She reminds him of his debt, and pleads to him as follows:

That then dries one for life to my right hand and to his aged cheek, thou does reprise.

I or the hand coin to the cheek now are.

I of the hand coin to the cheek now are.

I of the hand coin to the cheek now are.

I of the hand coin to the cheek now are.

I of the hand coin to the total from me and does to death. I have hand are in deathe enough. Some is my less, the manner of my worse, where is my country, harden as a fall, and guide.

Magnit should not do the thing that fight about here is not the state thing that are also as a come.

I a high should not do the thing that not nothing how;

A single sky refl shift of all northing how;

A single sky refl shift of all northing how;

A single sky refl shift of all northing how;

I show a traction from upon the part of the country of the mountain which is not the reflect when the sale when from the sale are they specied when from the sale had your pay appared when from the sales had no you for a way.

And in your columnian wealth the law of blood is equal for the freeman and the sales.

With this mannage about the coupled the That thee didst see for life to my right hand

With this passage should be coupled the lines in which Polyxona repudiates her mother's plea for mercy.

mother's plea for morey.

Mother's plea for morey.

Palyzzan. Urrass, thou art biding thy right hand
Bannahi iny roce, turning away thy fase.
Lest a should could they doin. Dismins the first;
The auptinate god thou shall not wring in me.
I will so with these both because i must
and became death is welcome. Ware it soc.
I were a craven what is into me:
by father was wide Firryina soversign level;
To such imperial promine was I berg,
The deather was wide Firryina soversign level;
To such imperial promine was I berg,
The deather believe was I berg,
The carry and its mirror of the mode.
In cond a code a summer of a beam.
A goddess seveng by mortality.
And How I am a slave that hame alones,
birange to my pride, which make me long to dis;
Then might is a some cried thater fail,
Bought with his gold. I that the sister was
To lister and that noble brotherhood.
And might on him to be brotherhood.
And might with his gold. I that the sister was
To lister and that noble brotherhood.
And might by him, to mental service put,
have buy in, as each his most promise the bed
Of her that should have been the bride of hims.

Received and service was the bride of hims.

Received and has been been the bride of hims.

Received a free was mental the receiver up.

Received and the promise of the receiver up.

Received and the promise of the promise of the condition of the service of

Lead me away. Here is no ray of hope That happiness will aler be mine again. And mother, strive not thout a hold me back By wind or set; safety encourage he Bravely to the optore dishonor afts. They who have never innown always may wear the your, but they are sailed by it, as happiness is in the erd of the distribution of the best nice a most of summer and misery.

We must take leave of Mr. Goldwin Smith's translations with an except from the Aleasta, which, in modern as well as ancient times, has been regarded as the consummate expression of conjugal devotion. A word or two will revall the argument of the piece. Admewill recall the argument of the piece. Admetus, King of therre, is warned of an oracle that he must die unless he can find some one who will die in his place. His old father and mother and all his relatives and friends refuse, but his wife, Alcestis, consents and diea, eventually, however, she is rescued from death and restored to her husband by Hercules, who, in the course of his adventurous wanderings, comes as a guest to the house of Admetus we reproduce the passage in which Alcestis, resolved to die, asks but one boon of her husband:

Advertus. We respective the passage in which alcosts, resolved to die, asks but one book of her littstant!

Alcosts, Thou seest, admetus, how it fares with ma. Refore i go near my lest testationed:
Hidding thy life more precious than my own.
And that the took precious the my own.
And that the notation with the my own.
It is not to all finestations whose I would,
it is self-a questry assessment in the mile.
It me chose with the children far heries;
It me chose with the children far heries;
It me chose with the children far heries;
It me chose with the pleasant littings of youth.
It for these and thy mother both proved fase
To nather seath, though they had lived their span.
And death for the head gively require to them.
Nor have they amy child have thee, nor hope.
Aged as they are, of other proveny,
so thou maint not been of the wife hereft;
Nor had our children been lift motherless.
With let it so, since lisaven has thus decreed.
Now gratefully require my sacrifica.
I ask not full repayment of or, offer,
I ask his for my one cleaven has thus decreed.
Now gratefully require my sacrifica.
I ask not full repayment of or, offer,
I ask but for my one dear as to mine own,
Macter allows their heads no expensible.
Who, hears not so good a wife as;
Way on our offspring lay a cycle hand.
In not so, I entirent thee from my heart;
Forte the children of the former wife
A stepdame is a viper nothing less.
The boy has a strong bill wark in his sira,
With whom he may free conversation hold;
Hyd who, my girl, will tend thy maidenhood?
What will thy faither's consort be to thee?
With she not spread some ill expert abroad heart?
In elements and the to the hym maidenhood?
What will the resolute the to the hymidenhood?
What will the resolute of the former wife
A stepdame is a viper nothing less.
The boy has a strong bill wark in his sira,
With whom he may free conversation hour?
In childbirth, shall not be encounted.
In childbirth, shall not be encounted.
In childbirth, shall not be encounted.
In the shall less that are no more.
Hit

These extracts apeak for themselves. The value, nowever, of the service which Mr. Goldwin Smith has rendered us will be best measured by and by, when, outside of professional students, the fluest products of the Hellenis genius may be known at first hand to but a few. Then, through translations such as these, we shall still be embled to answer the question. What is Hecuba to us that we should weep for her? and to appreciate the memorable lines in the "Paradise Regained," whereby Milton recalls to us:

What the lofty mays irragedians tagget.

what the lofty grave tragedians taught
In chorus or lamber, teachers best
In chorus or lamber, teachers best
In best-free lamber, teachers best
In best-free lambines precept, while they sang
or fate and chance and change in human ire,
ligh actions and high passions best describin

The L-wis and Clark Expedition.

The new edition of the memorable transcontinental expedition conducted by Lawis and Clark, an edition to which four volumes are devoted by the present publisher, Mr. Francis P. Harper, is not only a faithful reprint of the original record, but may fairly be called a monograph, seeing that the editor has enhanced the value of the text by a vast amount of supplementary information. The original diary by Lewis of the journey from St. Louis to the Pacific and back again passed through the hands of two editors before it saw the light, and still left a great deal to be done in the way of notes and comments to bring it up even to the standard of scientific exploration which prevailed at the negiming of this century, for this had been lixed by Alexander von Humboldt. The original diary has long been out of print, and the substance of it has only been accessible to the general reader through an abridgment published many years ago. What the editor of the present work has done is to reprint not only Lewis's diary, but the more or less fragmentary narratives brought out by the other members of the expedition, and to review their observations and deductions in the light of modera geographical and ethnological knowledge. The exercise of the latter function was, in this case, peculiarly needful, because Lewis and his fellow travellers, although brave and resolute men who undertook a task of unprecedented difficulty and danger, and who unfinchingly accomplished it, possessed few of the qualifications now deemed indispensable for fruitful exploration. If this was true even of the commander, it was still more true of his lieutenant, Clark, who could not even spell correctly. But, as we have said, the scientific deficiencies of the original narratives are made good by the editor of the present work, which, considered both as an authentic record of a famous expedition and as an exhaustive treatise on the subject, deserves a place in all the university, city, and town libraries of the country. in the way of notes and comments to bring it

ENERGETIC SCHOOLBOYS,

They Are Working Hard for Athlette Glory

At next Tuesday's meeting of the Interscholastic Athletic Association of New York city the questions pertaining to the age limit and the composition of the Advisory Committee will be definitely settled. Several schools in the association have student athletes 21 years old. Under the constitution of the old L. S. A. A., which placed the limit at 20 years, these men would be debarred from competing. The five schools which formed the old association claim that the constitution of that association should govern the new organization. If the old constitution is adopted, the age limit will be settled then and there. If a new constitution is considered, a fight will be made to place the limit at 21 years. The make-up o

old constitution is adopted, the age limit will be settled then and there. If a new constitution is considered, a fight will be made to place the limit at 21 years. The make-up of the Advisory Committee will provoke lively discussion. Many of the boys favor lovelenaded alumni as members. The ideal of having teachers is being promoted by Dr. John S. White, principal of flerkeley school. Now that the Long Island Interscholastic Athletic Lougue is a reality, sports of every variety will be pushed forward by the Broosity schools. A big gymnastic competition is talked of, and it may possibly be held before the indoor season comes to an end. Ir. Petito of the Adelphi Academy believes that an interscholastic gymnastic competition held a the Academy of Music would crowd that building. As every school is not profesent a distance of the change constitution permits a school to forfeit games by not placing a team in the field in any aport in which they are outlatored. With this as an understood thing, and with the chause defining what constitutes a bona-fide atudent everything in the Leasue all to be matteriarily harmonical. New York and Broeklyn are training hard for the coming basebuil and athletic contests. C. H. Elmer has been elected to Capt. Cutler's basebuil team, and the choice is favorably commented upon. The candidates for the team are vands. Fell, and Elmer, who are old players, and freston. Ferkins. Powell, Williams, tillespie, Beiden, Wickes, Rose, and Stophenson. The average age of these players is IT year. Capt. Milner is now negotiating for a tasefull cags, so that the team may get sufficient indoor practice. A schedule will not be arranged until the L. S. A. A. change for Pikit Williams secured second playe and Powell third place in the bisycle rares. Powell williams and the Chiler School track athletic team. The candidates for the work will be wheelmen at tutter School are a far and the Chiler School track athletic team. The candidates for the work of the program of the proper secure of the spring games b